



CENTRAL UNIVERSITY OF KARNATAKA  
DEPARTMENT OF LAW

and

VIJNANESHWARA PRATHISTHANA TRUST(R),MARTUR

National Conference  
on

YUGDHARMA: ALIGNING BHARATIYA NYAYA  
SHAstra WITH DEMANDS OF DIGITAL ERA



Abstract Book

Yugdharmā: Aligning Bharatiya Nyayashastra with the Demands of Digital Era  
Book of Abstracts

**National Conference**

on

**Yugdharmā: Aligning Bharatiya  
Nyayashastra with the Demands of Digital Era**

Organized by

Central University of Karnataka

Department of Law

and

Vijanananeswara Prathisthana Trust (R), Martur)

**Book of Abstracts**

## About the Conference

The conference is being organized to emphasise the importance and relevance of Bharatiya Nyayashastra – An Indian Ancient Legal School of Thought. Vijnaneshwara Prathisthana Trust. The Department of Law, Central University of Karnataka, executed a Memorandum of Understanding (MOU) to spread knowledge and awareness about Bhartiya Jurisprudence.

Bhartiya Jurisprudence is given less emphasis in the Indian Legal System as well as in the Indian legal curriculum. The Ancient Bhartiya Jurisprudence offers a plethora of legal knowledge in both Civil and Criminal legal systems. This conference intends to evoke attention towards Bhartiya Jurisprudence.

The National Conference on YUGDHARMA: Aligning Bharatiya Nyayashastra with demands of Digital Era seeks to explore the dynamic intersection between India's indigenous jurisprudential wisdom and the rapidly evolving realm of artificial superintelligence. Anchored in the ethos of Nyaya—justice rooted in truth, equity, and humanity—the conference aims to deliberate on how technology can be harmonized with Bharatiya legal philosophy to ensure a justice system that remains human-centric and value-driven. By revisiting the foundational principles of Bharatiya Nyayashastra and integrating them with contemporary innovations, this academic gathering aspires to envision a future-ready, Viksit Nyaya framework that safeguards ethical integrity while embracing technological progress.

## Message from the Hon'ble Vice Chancellor

It gives me immense pleasure to convey my greetings and best wishes to the organizers and participants of the *National Conference on "Yugdharma: Aligning Bharatiya Nyaya Shastra with Demands of Digital Era"*, jointly organized by the Department of Law, Central University of Karnataka, and Vijnaneshwara Prathisthana Trust (R), Martur.

The theme of this conference is both timely and visionary. In an era where technological advancements continue to redefine legal systems and governance structures, revisiting the rich intellectual heritage of Bharatiya Nyaya Shastra offers valuable insights into the principles of justice, ethics, and societal harmony. Integrating these traditional jurisprudential foundations with the realities of the digital age is essential to ensure that law remains both progressive and culturally rooted.

I appreciate the Department of Law and Vijnaneshwara Prathisthana Trust for their initiative in creating a platform for dialogue between ancient wisdom and contemporary legal thought. I am confident that the deliberations of this conference will contribute meaningfully to academic discourse, policy reflection, and the evolution of a more contextually relevant legal system in India.

I extend my best wishes for the success of this conference and for the continued pursuit of excellence by all those associated with it.

**Prof. Battu Satyanarayana**

Vice-Chancellor

Central University of Karnataka

## Message from the Dean, School of Legal Studies

It is a matter of great satisfaction and pride to present the Abstract Book of the *National Conference on “Yugdharma: Aligning Bharatiya Nyaya Shastra with Demands of Digital Era”*, jointly organized by the Department of Law, Central University of Karnataka, and Vijnaneshwara Prathisthana Trust (R), Martur.

The theme of this conference embodies an important academic pursuit — bridging the timeless wisdom of Bharatiya Nyaya Shastra with the rapidly evolving dynamics of the digital age. In a period where technological innovation challenges conventional notions of law and justice, exploring indigenous jurisprudential principles offers profound opportunities to reimagine legal systems that are both ethically grounded and future-ready.

The abstracts compiled in this volume reflect the diversity of thought, depth of scholarship, and commitment to intellectual inquiry that this conference seeks to promote. They represent a confluence of traditional philosophy, contemporary legal challenges, and forward-looking perspectives.

I take this opportunity to extend my appreciation to the faculty, organizers, and participants who have contributed to making this academic event a reality. It is my earnest hope that the deliberations and exchanges arising from this conference will inspire further research, dialogue, and collaboration in the field of Indian legal thought and its relevance in the digital era.

**Dr Basavaraj M. Kubakaddi**

Dean, School of Legal Studies  
Central University of Karnataka

# **1. The Mahabharata as a Foundation of Bharatiya Nyayashastra: Evolving an Indigenous Jurisprudence**

**Antu Rani Majumdar**

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## **Abstract**

Mahabharata, the greatest of India's civilizational classics, is more than an epic to become a repository of legal, ethical, and philosophical ideas. Drawing upon the ethical crises facing kings, warriors, and seers, the Mahabharata presents an understanding of justice (nyaya), duty (dharma), and administration (rajadharma) that forms the philosophy upon which the Bharatiya Nyayashastra—Indian science of jurisprudence — rests. This essay discusses how the Mahabharata can be utilized as a baseline text to re-imagine law and justice in an indigenous perspective, beyond and above the colonial modalities that have so far governed Indian legal consciousness.

The dialogue between Krishna, Yudhishtira, Bhishma, and others is one of mature justice - justice that is sensitive to the context, guided by morality, and more concerned with what is good for society than with obeying scriptural precepts. Through the investigation of critical events such as the Dice Game, the Exile of the Pandavas, and Bhishma's counsel in the Shanti Parva, this research sheds light on the concepts of equilibrium, justice, and healing justice embedded in the Mahabharata. These concepts represent the essence of Bharatiya Nyayashastra, which aims to

coexist among law, ethics, and society. In the era when the Indian juridical tradition still clings to shards of colonial legacy, re-examination of the Mahabharata offers the solution to reasserting indigenous juridical sagacity. It resists reorientation of legal imagination - from procedural justice towards an ethical and contextual conception of rights and duty. The article thus argues on behalf of synthesizing the Mahabharata's moral-legal thought within contemporary legal literature in order to place on offer a rightfully indigenous legal culture to talk of India's civilizational tradition and its continued quest for Dharma Nyaya-righteousness-based justice.

**Keywords:**

Bharatiya Nyayashastra, Jurisprudence, Legal Ethics, Mahabharata

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## **2. Title Reimagining Dharma in the Digital Age: Integrating Bharatiya Nyayashastra with Artificial Intelligence and Constitutional Morality**

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### **Abstract**

The 21st century presents an unprecedented intersection between technology, law, and ethics. As Artificial Intelligence (AI) increasingly influences governance, justice delivery, and decision-

making, it has become imperative to revisit foundational principles of Bharatiya Nyayashastra — the indigenous Indian jurisprudential tradition grounded in Dharma (righteousness), Nyaya (justice), and Satya (truth). This paper explores how ancient Indian legal philosophy, as articulated in texts such as the Manusmriti, Mitākṣarā, Arthashastra, and Dharmashastra, can illuminate pathways for integrating ethical consciousness into AI-driven legal systems.

The concept of Yugadharma—the moral duty specific to a particular age—serves as a critical analytical lens for harmonizing technological modernity with spiritual and ethical responsibility. While Western jurisprudence often relies on positivism and procedural justice, Bharatiya Nyayashastra emphasizes the inseparability of law from morality and collective welfare (Lokasangraha). This philosophical distinction becomes crucial in addressing the ethical vacuum surrounding AI technologies, where algorithmic decisions often lack moral accountability, empathy, and human values.

Drawing from principles of Dharma-Yuddha (righteous struggle), this paper argues that the regulation of AI, data privacy, and predictive justice systems must be guided by Nyaya, not merely as legal compliance but as moral realization. It suggests the establishment of “AI-Dharma Frameworks” in the Indian context—combining the modern legal standards of transparency, explainability, and accountability with ancient Indian notions of Karma, Rta (cosmic order), and Samanya Dharma (universal duties). This synthesis can serve as a foundation for achieving Technological Swaraj—self-regulation of technology rooted in ethical autonomy rather than external control.

Further, the paper examines the role of Constitutional Morality—a modern articulation of Dharma within India’s democratic framework—as a bridge between tradition and innovation. By interpreting Articles 14, 19, and 21 in light of Nyayashastra ethics, it demonstrates how constitutional jurisprudence can incorporate principles of Ahimsa (non-violence), Satya, and Seva (service) into AI governance. Such an approach not only aligns with the spirit of Sarvodaya (welfare of all) and Antyodaya (upliftment of the last) but also offers a unique civilizational model for global digital ethics.

Ultimately, the paper contends that the Yugadharma of our time demands an integrative jurisprudence—one that merges Bharatiya legal wisdom with contemporary technological challenges. By revitalizing the ethical vocabulary of Indian jurisprudence, we can ensure that AI and digital governance serve not merely as tools of efficiency but as instruments of justice, compassion, and human dignity.

**Keywords:**

Bharatiya Nyayashastra, Yugadharma, Artificial Intelligence, Constitutional Morality, Dharma

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### **3. Navigating the Digital Frontier: Legal Safeguards for Child Rights in India**

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## **Abstract**

In today's technologically advanced world, the quick development of technology and easy access to the internet have opened up new avenues for entertainment, education, and communication, but it has also exposed children to unprecedented risks. This paper explores the forms, causes, and legal ramifications of the growing threat of cybercrime against children. It examines common online offences such as cyberbullying, cyber grooming, child pornography, online sex trafficking, cyber stalking, and cyber radicalization, emphasising how children are easily targeted by these crimes because of their limited knowledge and extensive exposure to technology. According to the study, the main causes of online aggressiveness include psychological and social factors such as power, anonymity, retribution, amusement, and social standing. In particular, the provisions of the Information Technology Act, 2000 and pertinent sections of the Indian Penal Code (now Bharatiya Nyaya Sanhita, 2023) that criminalise offences like identity theft, the transmission of pornographic material, and online harassment are examined in greater detail in this paper. It also covers several government programs, including the National Database on Sexual Offences (NDSO), the Indian Cyber Crime Coordination Centre, the Nirbhaya Fund Scheme, and the Cybercrime Prevention Against Women and Children (CCPWC) Scheme. The paper comes to the conclusion that safeguarding children online necessitates not just strict legislation and enforcement but also ongoing digital literacy, parental supervision, institutional awareness, and stakeholder policy coordination. A multifaceted strategy that incorporates technology, education, and regulation is necessary to provide a secure and welcoming online environment for children.

## **Keywords:**

Cybercrime, Children, Cyberbullying, Child Pornography, Online Sex Trafficking, Cyber Stalking, Cyber Radicalization, Government Initiatives

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## **4. Reconciling Algorithmic Bias with the Principle of \text{Nyaya}: An Examination of AI's Impact on Constitutional Morality**

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### **Abstract**

The rapid emergence of Artificial Intelligence (AI) in law and governance presents an ethical challenge to the basic legal ethics in India and raises intense dilemmas about a Yugadharma in the digital age. In this article, the author examines the meeting point of the increasing application of AI, especially in predictive justice and administrative matters, with the Constitutional Morality (CM) of the nation. CM embodies fairness, equality, and non-discrimination for all citizens. Yet, algorithmic biases create judgments that perpetrate aggravated systemic discrimination, so that the constitutional hope for justice is frustrated.

It posits that the Ancient Bharatiya School of Thought in Law, specifically the School of Nyaya (decision-making based on truth, justice, and humanity), can provide an enriching framework for AI

audit. In order to mitigate threats to fundamental rights posed by AI's black-box decision-making that diverges from the natural justice tenets in the Nyayashastra, the authors delve into indigenous thought in the field of jurisprudence. The authors cover the subjects of "AI-dependent predictive justice: possibilities and problematic areas" and the role of AI in constitutional morality, and they stress the matter of ethical responsibility.

The study re-examines Bharatiya Nyayashastra principles in preparation for a Viksit Nyaya framework for the digital age. The goal is to uncover values-based guiding precepts in indigenous law so that court modernization and justice administration are human-sensitive, responsible, and ethical in the age of artificial superintelligence. The achievement of the foregoing purpose remains essential in order to prevent algorithmic injustices undermining social justice for the Antyodaya in a digital age.

**Keywords:**

Bharatiya Nyayashastra, Constitutional Morality (CM), Algorithmic Bias, Artificial Intelligence (AI), Yugadharma

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## **5. Humanitarian Dimensions of Dharma-Yudh: Ancient Wisdom for Modern Conflict Resolution**

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## **Abstract**

The concept of Dharma-Yudh in ancient Indian philosophy refers to a righteous or just war, one that is fought to uphold truth, justice, and moral duty rather than for power or revenge. This research paper explores the humanitarian dimensions of Dharma-Yudh and how its ethical principles can guide modern conflict resolution and international humanitarian law. The study aims to (1) understand the moral and legal foundations of Dharma-Yudh as described in ancient Indian texts like the Mahabharata and Manusmriti, (2) compare its principles with modern international laws of war, especially the Geneva Conventions, and (3) suggest how ancient wisdom can contribute to present-day peacebuilding and humanitarian practices. The research uses a doctrinal and comparative methodology, analyzing primary sources such as religious and philosophical scriptures, and secondary sources including legal commentaries and international law documents. The study also applies a qualitative analytical approach to interpret the moral and ethical dimensions of warfare from both ancient and modern perspectives. The findings reveal that Dharma-Yudh emphasises compassion, restraint, protection of non-combatants, and respect for human dignity principles that closely align with modern humanitarian laws. However, unlike contemporary war ethics, Dharma-Yudh integrates spirituality and moral accountability into warfare, making it a more holistic model for conflict ethics. The study concludes that incorporating the values of Dharma-Yudh into modern legal frameworks can strengthen humanitarian approaches to war and promote sustainable peace through moral responsibility and justice.

## **Keywords:**

Dharma-Yudh, Humanitarian Law, Conflict Resolution, Just War, Ancient Indian Philosophy

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## **6. The Concept of Social Justice, Special Reference to in Indian Constitution**

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### **Abstract**

Social Justice is an expression that has found its way into the vocabulary of the Constitution and has become a part of the Constitutional terminology. The Constituent Assembly declared its firm and solemn resolve to proclaim India as an Independent Sovereign Republic and to draw up for her future governance a Constitution wherein shall be guaranteed and secured to all the people of India, justice, social, economic and political. It became the vision of the people of India and a promise of the Constitution speaking through its preamble and some of the enacting provisions that there shall be secured to all the citizens, social justice. India is one of the largest democracies of the world. The Indian Constitution embraces the goal of achieving social equality in express terms. The concept of social justice is the necessary implication of the welfare state. The Preamble of the Constitution

includes terms like ‘Socialist’, ‘Social and Economic Justice,’ and ‘Equality’ etc. The scheme of social Justice is very well incorporated in the various provisions of the Indian Constitution. The paper discusses the concept of social justice and the provisions of the Indian Constitution underlying the concept of social justice, with the judicial interpretation that expands and contributes to the realization of the same.

### **Keywords:**

Concept of Justice, Justice under the Indian Constitution, Distributive Justice, Other provisions of social justice under the Indian Constitution, Challenges in social justice and Judicial contribution

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## **7. Sanātana Dharma: The Concept of Eternal Duty in Hindu Philosophy**

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### **Abstract**

Sanātana Dharma, often called the “Eternal Law” or “Eternal Duty,” is the heart of Hindu philosophy. It is not just a religion but a way of life that teaches people how to live with truth, kindness, and balance. The idea of Sanātana Dharma comes from ancient texts like the Vedas, Upanishads, and the Bhagavad Gita, which speak about living in harmony with nature, fulfilling one’s duties sincerely,

and following a path of righteousness. Unlike rules that change with time or culture, Sanātana Dharma is seen as universal and timeless. It reminds us that every person has their own duty (svadharma) to perform, and by doing it honestly, they help maintain order and peace in the world (rita). It connects spiritual growth with everyday life — encouraging people to act selflessly, speak the truth, respect others, and protect all living beings. Even in today's modern world, the teachings of Sanātana Dharma remain deeply relevant. They inspire ideas about environmental care, human values, equality, and peaceful coexistence. Rather than being limited to one faith, Sanātana Dharma represents a global message — that living with compassion and truth is the real path to happiness and harmony. This research explores how Sanātana Dharma evolved through time, what it teaches about moral and spiritual life, and how its principles can guide people even in today's changing world.

### **Keywords:**

Sanatana Dharma, Eternal Duty, Hindu Philosophy, Moral Values, Spiritual Harmony

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## **8. From Sacred Obligation to Legal Duty: Evolution of a Son's Dharma in Hindu Jurisprudence**

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## **Abstract**

Dharma, which is part of religious thoughts which encompasses various meanings such as duty, morality, justice and truth. Dharma is a social order that supports the whole world, from the laws of nature to the inner workings of conscience. A son “putra” holds a central position in the Hindu custom since he is assigned with legal duties towards family in the role of Karta, Father, Son, Grandson son and birth rights in property since legacy was to be continued only through male offspring. Dharma, though immensely understood in codified Hindu law, has a slight difference from Dharma followed in ancient Hindu law. This paper analyses the concept of Dharma in Modern Hindu Law in the context of ancient law, though the meaning is understood from a different perspective. The study also analyses the discriminating nature of law in son’s favour. Though the modern Hindu Law is not broad enough to recognise a daughter’s right, the study analyses the recent trends in a daughter’s right in a Hindu family regarding marriage, succession, adoption and maintenance and whether she is bound to certain duties towards her family in the form of Dharma.

## **Keywords:**

Dharma, Son, Daughter, Right, Duty

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## **9. Dharma and Constitutional Morality: A Comparative Appraisal of Their Ethical and Normative Frameworks**

**Nakul Sharma**

## **Abstract**

The concept of Dharma in ancient Indian law embodies the overarching framework that governs life of all beings on earth. It operates to maintain cosmic balance of right and wrong to sustain righteousness and fairness in society. Rooted in a holistic vision of human existence, it envisages a societal order that prioritises pursuit of moksha over materialistic pursuits acting as a moral guide to look up to in times of crises. Dharma is the anti-thesis of Matsya Nyaya, the rule of strong over the weak, giving the weak agency to live without perpetual fear and find opportunities to prosper while Dharma acts as their protector. In contrast, in modern Indian jurisprudence, constitutional morality is considered the ethos of the Constitution governing its working, interpretation and implementation. It ensures that the Constitution doesn't remain a mere document, a collection of pages, but transforms itself into a living document that rises to the occasion to evolve ways for ensuring individual liberty and social justice for all sections of society, particularly, vulnerable groups with the changing needs of time. It discerns narrow reading from transformative reading of the black letter of the law in order to uphold the values of justice and liberty. It is the underlying motivation for the Constitution to realize its transformative nature. In this paper, the author takes a comparative look at both the frameworks to understand their deeper meanings, the width within which they operate and the tools by which society equips itself with a moral compass through both these frameworks to keep itself going despite continuous onslaught by various centrifugal forces.

## **Keywords:**

Dharma, Matsya Nyaya, Constitutional Morality, Transformative Constitutionalism, Moral Compass

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## **10. Examining the Ethics of Marital Duty and the Concept of Divorce on the Lines of Mitakshara Law with Special Reference to the Sacred Role of Women**

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### **Abstract**

The Mitakṣara school of Hindu law regards marriage as a sacred bond, grounded in the principles of dharma (duty), where both husband and wife share complementary roles in fulfilling spiritual and ethical obligations. In this system, a woman is not only a domestic partner but also a sacred participant for maintaining harmony within the gṛhastha āsrama or householder stage of life. The Mitakṣara tradition assigns women the ideal of pativrata dharma, emphasizing loyalty, devotion, and duty, yet it also restricts their personal freedom, rarely allowing separation, remarriage, or independent decision-making.

With the introduction of modern Hindu matrimonial law, particularly the Hindu Marriage Act, 1955, marriage has increasingly been viewed as a contractual relationship, creating a

gap between ancient ideals and contemporary legal practice. The main issue addressed in this study is the conflict between Mitakṣara's view of marital duty as a moral and spiritual obligation and modern legal recognition of divorce based on individual rights and personal autonomy.

The main issue addressed in this study is the tension between Mitakṣara's moral and spiritual conception of marital duty and modern legal recognition of divorce grounded in individual rights and autonomy. The methodology is primarily doctrinal and analytical, involving a critical study of the Mitakṣara commentary, related Dharmashastric texts, and contemporary judicial interpretations, along with a comparative approach to examine how traditional ethics can align with present-day gender justice and women's autonomy. The study explores whether the sacred and morally binding role of women in Mitakṣara can be reinterpreted to support a more equitable understanding of marriage in modern law. By tracing the evolution of women's position from the idealized pativrata dharma to contemporary aspirations for self-realization and legal equality, the paper highlights the enduring tension between spiritual duty and personal freedom. Ultimately, it argues that reconciling the ethical teachings of the Mitakṣara with contemporary law is crucial for preserving the cultural essence of Hindu marriage while ensuring the institution evolves in accordance with justice, equality, and human dignity.

### **Keywords:**

Mitakshara Law, Hindu Marriage, Role of Women, Marital Duty, Dharma

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# **11. Digital Justice in Action: Evaluating the Impact of e-Courts on Judicial Efficiency**

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## **Abstract**

The technological advancement of the judicial system has emerged as a shift towards global reform, modifying how justice is delivered and can be achieved. The world, now faced through an era of rapid digital shift, technology stands both as a driver of efficiency and progress and as a challenge for the traditional judicial system. The integration of technology in the judicial system is paving a path towards efficiency, a timely justice delivery system and an accessible model. Across the globe, the traditional courts are now transformed towards a completely digitalized framework through the advent of e-courts. The e-court is a platform harnessing digital technology for the management of cases, including e-filing of cases, virtual hearings, and easy access to justice. By integration of digital filing and hearing systems and the option for tracking of case status online, this digital initiative reduces the procedural delays and burdens for providing timely justice. This research paper aims to evaluate the effects of technological modernization on the judicial system by a comparative analytical approach, by assessing how technological advancement enhances transparency, speedy case disposal and easy access to justice. Further, this research paper attempts to make a comparative study of various countries to find an ideal e-courts system. To analyse the impact of e-courts on judicial

efficiency, the study adopts a doctrinal research approach, by assessing the policy frameworks, case studies, and official reports from the required jurisdiction. The findings of the research study demonstrate that e-court frameworks have streamlined the judicial system globally by strengthening the record management, accelerating case resolution, and e-filing. However, there are challenges due to gaps in digital literacy, data privacy concerns, which remain a concern for society. The research study concludes that modernization of the judicial system is a global paradigm shift, requiring sustainable investment to ensure a transparent and ethical judicial system.

**Keywords:**

E-courts, Digital Technology, Judicial System, Technological Advancement, Global Perspective

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## **12. Predictive Justice in the Age of Artificial Intelligence: A Critical Evaluation of Its Opportunities and Limitations**

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### **Abstract**

Artificial intelligence (AI) in the justice system means using machine tools to help with decisions such as how likely someone is to commit a crime again, whether a person should be paroled,

or how a case could be resolved. AI helps courts and legal professionals by making processes quicker and aiming for more reliable decisions. Further, in AI-based predictive justice, AI can be used to analyze historical legal data to assist in decision-making to make an effective process in the judiciary. The concept of predictive justice refers to the automation of judicial decisions through an AI system. However, AI can be used in the justice system, which can improve efficiency, enhance accuracy, support decision-making through the application of ethical concerns, and technology can assist legal professionals with research and case management. It can also provide opportunities for law enforcement to enforce forensic analysis of digital evidence and drone-based surveillance to aid in investigations. But there are some limitations under this process, including, lack of transparency, fairness, accountability, data privacy, and security. Historically based data led to biased results in social discrimination. Apart from these legal and ethical issues, it can be considered as a multi-dimensional approach, including different aspects from a future perspective. This research paper addressed the dominion of predictive justice to use AI as a tool to analyze the data to predict the outcome of legal cases by using a large amount of data for predicting as well as the outcome of legal disputes. The research methodology used in this research paper is doctrinal research methodology. The AI-based predictive justice assesses the new possibilities opened up and, at the same time potential danger associated with its application of algorithmic computer tools to the legal field. Currently, the majority of AI-based systems are employed for predictive purposes rather than explanatory ones, often functioning as "black boxes" when integrated into real-world judicial practices. Therefore, it can be emphasized that a

need to maintain a balanced evolution of its potential benefits as well as the legal system.

**Keywords:**

Predictive justice, Artificial intelligence (AI), Judicial Decision, Black box, Opportunities, and Limitations.

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### **13. Custom vs Codified Law: Struggle for Women's Inheritance in Tribal and North-Eastern Communities**

**Sanjay Khaitan**

Paper Presenter

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**Abstract**

This paper examines the complex interplay between customary law and codified legal frameworks concerning women's inheritance rights in tribal and North-Eastern communities of India. Despite constitutional guarantees of equality, millions of tribal women face systematic exclusion from property inheritance through customary practices that remain largely uncoded and patriarchal. This research analyzes the legal pluralism that characterizes these regions, exploring how traditional practices often supersede statutory provisions, thereby perpetuating gender-based discrimination. Through examination of legislative frameworks, judicial interventions, and ground realities, this study reveals the persistent tension between cultural preservation and

gender justice. The paper argues for a nuanced approach that respects cultural autonomy while ensuring fundamental rights, proposing legislative reforms and community engagement strategies to bridge the gap between custom and constitutional mandate.

**Keywords:**

Customary law, Women's inheritance rights, tribal communities, legal pluralism, North-Eastern India, gender justice

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## **14. Constitutionalizing AI Governance: Embedding Constitutional Morality in Algorithmic Systems**

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### **Abstract**

Artificial Intelligence is not a new topic anymore, rather it has become an integral part of governance, administration and judicial process in India, which has in turn raised constitutional and ethical questions. As algorithmic decision-making increasingly influences public policy and rights-based adjudication, it becomes essential to examine whether the use of Artificial Intelligence and Algorithmic decision-making can uphold the constitutional morals in India. This paper explores the intersection between AI systems and Constitutional Morality, a concept that requires adherence not

merely to the letter of the constitution but to its underlying spirit of justice, equality, dignity and fraternity.

This paper investigates whether AI, as a tool of governance and justice delivery, can uphold and effectively operate the constitutional morals or whether its inherently data-driven logic risks undermining them. Through a doctrinal and comparative methodology, the study analyses judicial interpretations of constitutional morality in India and contrasts them with global approaches to AI governance, such as the European Union's human-centric AI framework and algorithmic accountability models in the United States. It critically examines how algorithmic bias, opacity, and lack of accountability challenge the moral and constitutional legitimacy of AI-driven decision-making.

By conjoining AI ethics and constitutional morality, the research aims to suggest a normative framework for constitutionalizing AI governance, embedding constitutional morality within algorithmic designs, decision processes, and institutional oversight. The study concludes that while AI systems cannot autonomously embody constitutional morality, they can be guided by it through value-sensitive design, human oversight, and robust legal safeguards. Ultimately, the research argues that sustaining constitutional morality in the algorithmic age is indispensable for preserving democratic legitimacy and the moral soul of constitutional governance.

**Keywords:**

Artificial Intelligence, algorithmic governance, constitutional morality, AI ethics and accountability

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## **15. Protecting Children in the Digital Ecosystem: Challenges of AI Surveillance under Data Protection Laws**

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### **Abstract**

In the digital age, children have become near experts at immersing themselves in the online realm to do their homework, socialize, and watch movies in large quantities. Nevertheless, each step they take is being followed by layers of endless surveillance and data mining. Artificial Intelligence (AI) surveillance systems, such as facial recognition, behavioural tracking, and algorithmic profiling, operate silently behind everyday digital activities, gathering vast amounts of personal data. The AI-driven technology is everything about monitoring and estimating our behavior regularly. To children, that presents an ethical nightmare: their information is being used to guess what they like, dislike or want to do even before they can identify what profiling is all about. The fact that little users are powerless, and whoever is in charge is it the gov, a big Corp, or an e-learning platform, is but to make it worse. Children are not in a position to make informed consent, but their online histories are being commercialized, hoarded, and exported to foreign nations. It is not a temporary invasion of privacy, but the harm to the digital identity and right to thoughts of a child in the long term is the threat. In this paper, the author examined the existing legal frameworks in detail, i.e., GDPR provided by the EU, the Digital Personal Data Protection Act of 2023 in India, and the

UNCRC. Not only that, the insider status of algorithms makes it difficult to track how the data of children is collected or utilized, creating large accountability gaps.[ General Data Protection Regulation, Regulation (EU) 2016/679, art. 8 (2016). The article concludes with the statement that ensuring the safety of youngsters in the age of AI implies not only legal changes but also another ethical commitment to safeguard childhood as a secure, trustworthy, and unadulterated location.

### **Keywords:**

AI Surveillance, Children's Privacy, Digital Ecosystem, Data Protection, Online Safety, Algorithm Accountability.

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## **16. Dharma and Modern Law: Revisiting the Concept of Yugdharma And Social Justice**

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### **Abstract**

The concept of Dharma has historically served as the ethical, normative, and jurisprudential underpinning of the Indian legal and philosophical traditions, encapsulating principles of justice, duty, and social harmony. This study conducts a critical re-examination of Yugadharma the time-contingent and context-sensitive articulation of Dharma to determine its present relevance within the frameworks of modern constitutionalism and social justice. Based on the philosophical and textual corpus of the

Dharmashastras, Mahabharata, and Arthashastra, the study explains how Yugadharma contains the theory of moral and legal adaptation, foreshadowing the current jurisprudential concept of a "living constitution." Using a doctrinal and comparative analytical technique, the research investigates the linkages between Dharma's ethical precepts and constitutional concepts of justice, equality, and human dignity. It contends that the interpretive elasticity inherent in Yugadharma mirrors the judiciary's transformative function in recontextualising constitutional ideas in response to changing socio-legal circumstances. Furthermore, the study challenges past distortions of Dharma, particularly its use to rationalize caste and gender hierarchies, and proposes a reinterpretation of Dharma as an inclusive and universal moral framework. By combining indigenous ethical philosophy with contemporary legal theory, the study proposes that Yugadharma provides a culturally grounded yet normatively progressive paradigm for pursuing social justice and human rights in modern India.

**Keywords:**

Dharma, Yugadharma, Social Justice, Constitutional Morality, Indian Jurisprudence, Living Constitution, Legal Philosophy, Natural Law, and Judicial Interpretation

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## **17. AI and Constitutional Morality- "Balancing Innovation and Rights in Indian Governance**

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## **Abstract**

The integration of AI into contemporary governance has enhanced public service delivery and policy-making while posing a critical challenge to the ethical and legal principles enshrined in the Constitution. Constitutional morality emphasizes equality, liberty and dignity, providing a normative framework to evaluate the impact of AI on governance, policymaking, and citizen rights. The Aadhaar-linked AI systems used to streamline subsidies and welfare benefits under schemes like PM-Kisan and MGNREGA reflect efficiency in service delivery but also raise privacy concerns. The Supreme Court's judgment in Justice K.S. Puttaswamy v. Union of India (2017), which recognized the right to privacy as intrinsic to Article 21, highlights the necessity for AI systems to adhere to constitutional values by ensuring consent and data security. Similarly, the use of AI in predictive policing and facial recognition in Indian cities highlights the risk of reinforcing historical biases against marginalized communities, leading to over-surveillance or wrongful targeting. AI applications in healthcare, such as predictive models for resource allocation during COVID-19, aim to optimize efficiency; they may prioritize resources for better-documented or urban populations, leaving rural communities underserved. Such cases illustrate the ethical objective of equitable access, aligning with the Constitution's commitment to the right to life and dignity. Policy-level initiatives, such as NITI Aayog's National Strategy for AI and Responsible AI Guidelines, emphasise transparency, fairness, explainability, and human oversight in AI deployment across governance, healthcare, and law enforcement. While AI in governance promotes the idea of efficiency and citizen-centric services, constitutional morality

guides algorithmic audits, human oversight, and transparent decision-making to prevent discriminatory outcomes. It ensures that technology strengthens democracy and protects fundamental rights. This abstract examines how the integration of AI in Indian governance intersects with constitutional morality, emphasizing the need for transparency and accountability to uphold citizens' rights and democratic principles.

**Keywords:**

Artificial Intelligence, Constitutional values, Governance, Privacy, Transparency, Accountability

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## **18. Dasoha as Digital Philanthropy: Reframing CSR and Data for Social Good**

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**Abstract**

Abstract:

In an era where data has become the new currency of power, the ethical use of digital resources demands a philosophical reorientation rooted in indigenous wisdom. This paper explores the concept of Dasoha—as envisioned by Shri Guru Basavanna—not merely as an act of charity, but as a principle of selfless sharing for collective upliftment. In Basavanna's philosophy, Kayaka (dignity of labour) and Dasoha (sharing of the fruits of labour)

together form the ethical foundation of social justice and equality. Translating this ethos into the digital era, Dasoha can be reimagined as Digital Philanthropy—the responsible and equitable sharing of data, technology, and digital access for societal welfare. This paper argues that contemporary Corporate Social Responsibility (CSR) frameworks must move beyond transactional philanthropy toward Dharmic Responsibility, where corporations treat data, technology, and digital platforms as instruments of social transformation. Integrating Dasoha into CSR philosophy implies that data—when shared ethically—can empower marginalized communities, enhance public governance, and promote digital inclusion. The paper examines practical applications of this principle in open data initiatives, digital literacy drives, AI for public good, and equitable access to technology, aligning them with Sustainable Development Goals (SDGs) 9 and 10.

Further, by drawing upon Basavanna’s vision of an egalitarian society and the Nyayashastra’s emphasis on justice and fairness, this study proposes a framework for “Dharmic CSR,” where digital corporations act as custodians of collective welfare rather than private profiteers. In doing so, it bridges the moral gap between profit-driven technology and the ethical imperative of social good. Ultimately, this paper positions Dasoha as a timeless Indian paradigm capable of guiding responsible data governance and redefining CSR in the digital age—where sharing knowledge and technology becomes the highest form of service to humanity.

**Keywords:**

Dasoha, Digital Philanthropy, Corporate Social Responsibility (CSR), Data, Ethics, Dharmic Governance

## **19. Corporate Dharma – Green Human Resource Management Initiatives**

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### **Abstract**

In an age where sustainability, ethics, and technology converge, the concept of Indian Corporate Dharma offers an indigenous framework for reimagining business conduct in the digital era. Rooted in the timeless principle of Dharma—the path of righteousness and ethical balance—this philosophy advocates harmony between economic prosperity, environmental responsibility, and social equity. The paper titled “Indian Corporate Dharma – Take Green Human Resource Management Initiatives” examines how the moral and ethical tenets of Bharatiya Nyayashastra can be integrated into contemporary digital Human Resource Management (HRM) practices to foster sustainability and justice.

Green Human Resource Management (GHRM) refers to the incorporation of eco-friendly policies and practices into HR functions, including recruitment, training, performance management, and employee engagement. This paper explores how Corporate Dharma can guide organizations to embed environmental ethics and social accountability within these digital HR systems. Drawing on qualitative analyses and corporate case studies, it highlights how aligning GHRM with the principles of

Dharma nurtures ethical leadership, enhances employee commitment, and strengthens organizational reputation.

The findings suggest that when Corporate Dharma is harmonized with digital HRM initiatives, it cultivates a sustainable business culture rooted in fairness, responsibility, and ecological consciousness. The paper concludes that the fusion of traditional Indian ethical wisdom and digital management tools offers a transformative model—one where Dharma steers digital innovation toward environmental harmony and collective well-being.

**Keywords:**

Corporate Dharma, Green Human Resource Management, Sustainability, Digital Era, Ethical Leadership, Indian Management Philosophy

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## **20. AI-Based Predictive Justice: Opportunities and Limitations**

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### **Abstract**

Our Judicial system is drowning under a huge backlogs of cases and pending judgments, which is resulting in delays in Judgments and the administration of justice. This is mainly due to a low number of judges appointed for the population which is resulting

in delays of judgments, and an urgent need to increase the speed and efficiency of our legal processes is required. Here, a potential solution can be AI-based predictive justice, which can help to solve these.

This paper is about finding and exploring opportunities, how AI can help in assisting overburdened judges and the system by automated case management, smart scheduling, strategic planning. And will also help in quick legal research and judgment analysis, providing a real-time status of cases to the citizen. Furthermore, there are also limitations and risks around using these AI-based predictive justice systems, such as algorithmic bias, which can perpetuate and exacerbate social inequalities or lead to pre-determined judgments through it. The problem of the black box also arises here, where lack of transparency in decision-making. Further, there is also lack of Human elements, such as empathy, emotions and moral reasoning, while decision-making. And the foundational challenge is about data scarcity and poor data quality.

Ultimately, the deployment of AI to enhance judicial efficiency, while a promising pathway, must be carefully managed. This analysis concludes that such technological adoption must not be allowed to compromise the paramount importance of maintaining fairness, transparency, and the protection of fundamental rights. AI must be an assistant to a judge, never the judge itself.

**Keywords:**

AI in the judicial system, algorithm, Judicial system of India, black box

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# **21. Ethical and Dharma-Based Frameworks for Online Dispute Resolution (ODR): Reinterpreting Bharatiya Nyayashastra in the Digital Age**

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## **Abstract**

The digital revolution is changing the way justice is delivered. Online Dispute Resolution (ODR) is therefore a major achievement of the future legal systems. However, the fast evolution of ODR by technology raises many important ethical and legal questions. This paper is an attempt to figure out how the core ideas of Bharatiya Nyayashastra, which emphasize Dharma, Nyaya, and Satya, can still serve as the moral guide of the digital era. Besides the Manusmriti, Yajnavalkya Smriti, and Kautilya's Arthashastra, the study also looks into these ancient sources to understand the updated versions of the traditional concepts of fairness, impartiality, and access to justice in digital governance. The paper aligns the Dharma-centric approach to justice with modern ODR methods to convey the idea that justice through technology should not only be fast but also be in accordance with the moral and societal harmony imagined by Indian jurisprudence. Moreover, it explores the ways in which Nyaya (justice), Niti (policy), and Vyavahara (procedure) can be used to ensure the clarity of algorithms, the ethical use of data, and the fair involvement of AI-powered dispute resolution platforms. The paper, through its comparative and analytical framework, suggests a hybrid model wherein ancient Indian legal philosophy

is in harmony with the digital legal framework, enabling justice in the digital realm to be of the essence of human, ethical and culturally grounded. In the end, this research is about Yugdharma—the law of our times—that integrates tradition with technology to build a justice ecosystem that is more together and morally aware in the digital world.

**Keywords:**

Nyayashastra, Dharma, Online Dispute Resolution (ODR), Digital Justice, Ethics, Artificial Intelligence

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## **22. AI, Surveillance, and Hate Crimes in India**

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**Abstract**

Artificial intelligence (AI) is changing how we watch public spaces and stop hate crimes, but it brings big problems too. This study shares ten new ideas about how AI surveillance affects hate crimes in India. AI tools try to predict where hate crimes may happen using cameras and online data. But they can wrongly target people based on caste, religion, or region if the data is biased. Face recognition helps catch attackers in mob violence or riots fast, but it often mistakes people from minority groups, which makes them lose trust and can lead to more fights. On apps like WhatsApp, AI looks for hate messages to stop real attacks, but sometimes it creates groups where people get more

angry and violent. Fake videos made by AI can spread lies and start hate attacks, so we need tools to check what is real. In smart cities in India, cameras, drones, and sensors work together to stop crime quickly, but this can mean too much police control and less freedom. Local people can use AI apps to report hate crimes together, which helps safety, but it can also lead to mob action. The study uses real examples from India, like Delhi's CCTV cameras and WhatsApp rumour checks. It says AI must be open and fair. People from all communities should help build these tools. Only then can AI stop hate crimes without hurting anyone's rights. India can use AI to break the cycle of hate, not make it worse.

### **Keywords:**

AI surveillance, hate crimes, India, bias, facial recognition

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## **23. AI, Surveillance, and Human Freedom**

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### **Abstract**

Artificial Intelligence (AI) has transformed modern society through its ability to process vast amounts of data and automate decision-making. However, this technological power also fuels the rise of surveillance systems that can monitor, predict, and influence human behaviour. While AI-driven surveillance enhances national security, law enforcement, and administrative efficiency, it simultaneously poses serious threats to privacy, autonomy, and

fundamental freedoms. The balance between public safety and individual liberty has become a central ethical and legal concern. The unchecked use of facial recognition, data tracking, and predictive policing can lead to mass surveillance, discrimination, and loss of democratic accountability. Thus, the challenge lies in ensuring that AI serves humanity without undermining the very freedom it was meant to protect. A transparent, accountable, and rights-based approach to AI governance is essential to safeguard human dignity in the digital age.

**Keywords:**

Surveillance, law enforcement, fundamental freedoms, privacy

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## **24. Food Adulteration, Right to Food, Health and Safety and Use of Modern Technological Devices (AI) to seek just solutions.**

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### **Abstract**

The Constitution of India regards public health as essential to the comprehensive development of individuals, with food safety being a pivotal element in achieving this objective. Both the Indian Parliament and State Legislatures are empowered by the Constitution to enact legislation pertaining to food safety. Furthermore, the Constitution mandates the provision of a healthy

environment and conditions conducive to the holistic development of all citizens, which cannot be realized without ensuring safe and nutritious food. The Indian judiciary, through various rulings, has underscored that food safety and public health laws must be interpreted in accordance with constitutional objectives. A notable case is *Saikhawant Ali v. State of Orissa*, where the Supreme Court emphasized the necessity of granting special powers to effectively implement legislation and appropriately penalize offenders in emergencies involving adulterated food posing health risks. Another significant ruling related to the right to food safety and public health was delivered by the Supreme Court in the case of *Centre for Public Interest Litigation v. Union of India*, where a petition was filed to establish an independent Expert/Technical Committee to assess the detrimental effects of soft drinks on human health, especially concerning children. The Supreme Court further stated that "any food article which is hazardous or injurious to public health" could threaten the fundamental right to life safeguarded by Article 21 of the Constitution of India. However, the Supreme Court has consistently emphasized that the term "life" in Article 21 of the Indian Constitution signifies a life with human dignity, not just mere survival or existence akin to animals. This research article aims to present a situation of food adulteration with dreaded consequences and seek ways to answer it through technological devices. Further, it would make an enquiry about how AI (Artificial Intelligence) could help to solve this dilemma, besides the legal machinery put into operation as it is today under different provisions of legislation and the Constitution.

**Keywords:**

Food Adulteration, Pesticides, Health & Safety, Artificial Intelligence

## **25. AI and Constitutional Morality**

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### **Abstract**

Artificial Intelligence (AI) has emerged as one of the most transformative forces of the twenty-first century, revolutionizing industries, governance, and daily life. As governments and institutions increasingly rely on AI for decision-making, ethical and constitutional questions have come to the forefront. The integration of AI into governance processes must not only serve efficiency but also align with the principles of constitutional morality that underpin democratic societies.

Constitutional morality, as envisioned by Dr B.R. Ambedkar, refers to fidelity to the values and spirit of the Constitution beyond its literal text. It emphasizes justice, liberty, equality, and fraternity as the moral compass guiding both citizens and the state. In this context, the use of AI must be evaluated against these constitutional ideals. For instance, when AI systems are employed in areas such as policing, welfare distribution, or surveillance, they must not violate fundamental rights such as privacy, freedom, and equality before the law. Biased algorithms or opaque decision-making mechanisms can lead to discrimination and injustice, undermining constitutional morality.

Therefore, the challenge lies in ensuring that AI technologies are transparent, accountable, and inclusive. Policymakers must establish ethical guidelines and regulatory frameworks that embed

constitutional principles into AI design and governance. Public participation and oversight are equally crucial to maintain trust and prevent technological authoritarianism. Furthermore, developers and institutions must adopt a rights-based approach, ensuring that innovation promotes social welfare rather than deepening existing inequalities.

AI should ultimately serve as a tool to strengthen democracy and uphold human dignity. When guided by constitutional morality, technological progress can become a vehicle for empowerment and justice. The future of AI, thus, must rest on the foundation of ethical governance and constitutional fidelity, ensuring that technology remains in service of humanity and the democratic spirit of the Constitution.

**Keywords:**

AI, Technology, Constitution, Governance, Government

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## **26. The Concept of Dharma and Its Relevance in Indian Jurisprudence**

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### **Abstract**

**ABSTRACT:** - The idea of Dharma and its use in the sphere of jurisprudence are the subjects of this study. A specific aspect that has been discussed in this study is the way that Dharma has

impacted the law. Dharma essentially refers to a person's moral behaviour and connection to his religion. The concept of Dharma is ancient and has its roots in ancient texts such as the Vedas. Given that it deals with right and wrong, jurisprudence and dharma are intimately intertwined. In the Mahabharata, dharma is defined as that which promotes the welfare of creatures that live. Consequently, Dharma is unquestionably the thing that guarantees the well-being of living things. The knowledgeable rishis have stated that what endures is Dhrama. According to the knowledgeable rishis, Dharma is what endures. One such concept is dharma, which is founded on the adage "If you protect it, it will protect you" (Dharmo Rakshati Rakshitaha). Actually, all of our nation's laws are based on this body of jurisprudence. The law will protect a person if they follow the rules and behave in a way that the law expects them to. This study has addressed the connection between Indian jurisprudence and dharma. This essay also discusses the part Dharma played in creating the Indian legal system and demonstrates how Dharmic is applied in current legislation.

**Keywords:**

Dharma, Jurisprudence, Indian Legal System, Moral Philosophy, Ancient Texts (Vedas and Mahabharata)

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## **27. Artificial Intelligence and the Erosion of Human Freedom: Ethical and Political Implications of Surveillance Societies**

**Dilip Kumar & Tapes Meghwal**

Research Scholar Research Scholar

## **Abstract**

The rapid advancement of Artificial Intelligence (AI) has transformed surveillance into a powerful tool of governance, control, and prediction, raising profound ethical and political questions about the future of human freedom. This research paper examines how AI-driven surveillance technologies such as facial recognition, predictive policing, and data analytics reshape the boundaries between security and liberty in contemporary societies. It explores the ethical dilemmas posed by mass data collection, algorithmic bias, and the loss of personal autonomy, while analyzing the political consequences of constant monitoring in both democratic and authoritarian contexts. Through an interdisciplinary lens, combining insights from political philosophy, technology ethics, and human rights discourse, the study argues that AI surveillance systems risk normalizing a culture of control that undermines individual privacy, freedom of expression, and self-determination. Ultimately, the paper calls for a critical reevaluation of AI governance frameworks to ensure that technological progress remains aligned with the preservation of human dignity and fundamental freedoms.

## **Keywords:**

Ethical and Political Implications, Facial Recognition, Governance, Human Dignity, Liberty

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## **28. The Ambivalence of Tradition: Evaluating the Potential For Oppression and Liberation Within the Concept of Yugadharma**

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### **Abstract**

This paper investigates Yugadharma the foundational concept defining duty appropriate to a specific cosmic age (Yuga)—as a complex philosophical mechanism exhibiting profound ambivalence regarding social justice. While inherently designed to mandate the necessary temporal adaptation of tradition, Yugadharma has historically been instrumentalised as a powerful ideological apparatus of oppression, justifying rigid, fixed social hierarchies, particularly those related to caste and gender-based discrimination. When interpreted rigidly by orthodox authorities, Yugadharma functioned as a powerful regime requiring the oppressed to psychologically adhere to systemic injustices, rendering exploitation "ordinary and right" through the mechanism of forced ideological consent. The inherent dynamism within the Yugadharma concept, however, simultaneously fostered the intellectual basis for liberation. Socio-religious reformers of the 19th and 20th centuries utilized the mandate for contextual relevance, advocating for rationalism, universal spiritual values, and social equality to challenge oppressive customary law, thereby asserting a new, ethical Dharma appropriate for the modern age. The ultimate realisation of Yugadharma's liberatory imperative is formally institutionalised in the Indian Constitution.

This seminal document systematically nullifies the basis of oppressive tradition through foundational guarantees of equality (Article 14), non-discrimination (Article 15), and the outright abolition of untouchability (Article 17). This transition from oppressive custom to mandatory equality is grounded in a deep jurisprudential principle embodied by the maxim: “Cessante ratione legis, cessat et ipsa lex” (When the reason for a law ceases, the law itself ceases). This principle precisely mirrors the philosophical requirement of Yugadharma that law (Dharma) must self-abrogate when its archaic justification is superseded by the evolving ethical and social mandate of the Yuga. The paper concludes that the modern Indian constitutionalism fulfils the true, dynamic function of Yugadharma by actively rejecting oppressive precedents and establishing dignity and equality as the non-negotiable legal duty of the state and its citizens.

**Keywords:**

Constitution, Yugadharma, Precedents, Dharma, Contextual

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## **29. Predictive Justice and Yugadharma: Navigating the Opportunities and Limits of AI through the Lens of Bharatiya Nyayashastra**

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## Abstract

The proliferation of Artificial Intelligence (AI) in legal systems, particularly through Predictive Justice, promises unprecedented efficiency but raises profound ethical questions regarding algorithmic bias, transparency, and the fundamental nature of the judgment. This abstract explores these opportunities and limits by employing the critical framework of Bharatiya Nyayashastra (Indian Jurisprudence) and the concept of Yugdharma (the moral duty and ethics appropriate for the 21st century). Nyayashastra offers a rigorous epistemological tool set, centred on concepts like Pramana (valid means of knowledge), Tarka (reasoning/logic), and the ultimate pursuit of Dharma (righteousness). By integrating AI's data-driven insights with Nyaya's criteria for valid evidence, the legal system can ensure that prediction models adhere to higher standards of judicial truth (Nyaya), moving beyond mere statistical correlation to approach legitimate legal inference (Anumana). The central challenge lies in Yugdharma. While AI excels at processing fixed historical rules (Niyama), it inherently struggles to grasp the dynamic, contextual, and temporal moral duties encapsulated by Yugdharma. Blind reliance on historical data risks perpetuating Adharma (unrighteousness) by rigidly projecting past social biases into the future. Therefore, AI must be assessed not merely on its predictive accuracy but on its capacity to support Vyavahara (practical legal transaction) that genuinely reflects the moral and social evolution appropriate for the 21st century. This analysis argues that Nyayashastra provides a necessary, non-Western corrective to current debates on AI ethics. By grounding predictive algorithms in the contextual fluidity of Yugdharma, the legal system can harness the technological efficiency of AI while safeguarding the essential,

human element of justice, ensuring technology remains a tool for equitable, time-sensitive Dharma.

**Keywords:**

Anumana, Bharatiya Nyayashastra, Dharma, Niyama, Pramana, Predictive Justice.

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## **30. Digital Dharma and the Regulation of Harmful OTT Content: Reinterpreting Bharatiya Nyayashastra in the Age of Streaming Media.**

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### **Abstract**

In an age where digital content flows freely across borders and devices, the moral boundaries that once guided public discourse are rapidly eroding. The rise of Over-the-Top (OTT) platforms has revolutionised India's entertainment landscape, creating both opportunity and ethical chaos. Unrestricted creative expression has often collided with social sensitivities, leading to moral dilemmas, legal controversies, and public debate. This paper examines the concept of Digital Dharma — a reinterpretation of India's ancient jurisprudential wisdom, the Bharatiya Nyayashastra, in the context of contemporary digital regulation. By drawing from the philosophical traditions of Dharma, Rajdharma, and Yugdharma, this paper proposes a moral framework for

regulating harmful OTT content without stifling creativity or freedom of expression. It argues that Dharma, as understood in Indian philosophy, is not a rigid code but a living principle — one that evolves with time and circumstance. Thus, in today's digital era, the Dharma of creators, platforms, and regulators must adapt to uphold truth (Satya), non-harm (Ahimsa), and societal balance (Samata). Through this lens, the paper bridges classical Indian jurisprudence and modern digital ethics, suggesting that a duty-based approach — rather than a purely rights-based one — can help restore moral order in the virtual world.

**Keywords:**

OTT Platforms, Digital ethics, Moral, Dharma, Regulation

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## **31. An Analytical Study on the Legal Philosophy of Vijnaneshwara in the Mitakshara**

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### **Abstract**

The paper explores the profound legal philosophy of Vijnaneshwara, the distinguished scholar of the 11th century, whose commentary Mitakshara became one of the most authoritative sources of Hindu Law. Rooted in his interpretation of the Yajnavalkya Smriti, Vijnaneshwara's work not only systematised Hindu jurisprudence but also provided a clear and logical structure to concepts such as ownership, inheritance,

partition, and the joint family system. The paper seeks to uncover how Vijñaneshwara's analytical and philosophical approach transformed Hindu law from a set of customs into a coherent legal framework.

Through this study, emphasis is placed on understanding Vijñaneshwara's reasoning — specifically, how he balanced religious morality (dharma) with practical legal considerations (vyavahara). His views on coparcenary rights and inheritance by birth reflect his belief in collective family ownership and social harmony. The research also examines how the Mitakshara doctrine viewed law as an instrument of both justice and duty, closely linking individual rights with family obligations. The paper further analyses the timeless influence of Mitakshara on subsequent Hindu legal developments and judicial interpretations in India. It also addresses how statutory reforms, especially the Hindu Succession (Amendment) Act, 2005, have reshaped some of Vijñaneshwara's traditional principles to align with modern values of equality and gender justice.

In essence, this analytical study presents Vijñaneshwara not only as a commentator but also as a legal philosopher who combined logic, ethics, and spirituality into a cohesive legal framework. His Mitakshara remains a bridge between ancient jurisprudence and modern legal thought — a living example of how law evolves with society while preserving its moral foundations.

**Keywords:**

Coparcenary, Ancestral Property, Dharma and Vyavahara, Joint Family System, Succession

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## **32. The Origin and Relevance of Dharma in Modern India**

**Dineshkumar D Patil**

Guest lecture

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### **Abstract**

The Origin and Relevance of Dharma in Modern India To build a civilized states it takes several years to build a nation hence it is said that Rome was not built in one day it requires that people are aware of their duties and duties in turn depend on the perception and understanding of the duties based on Dharma which is eternal and hence countries like UK having an unwritten constitution has still existed and mostly depends on common laws as the basis to meet the ends of justice all this is possible only if people are duty bound same is the case with Japan having been destructed in the second world war has established itself excelling in the whole world to be a great economy which signifies the people adherence to their duties rather than concerned with their rights. Nelson Mandela once stated that to destroy a nation you need not have to do it with nuclear bombs or missiles it can be done by lowering the standards of education and allow students to cheat on their exams patients will die in the hands of such doctors buildings will fall designed by such engineers money will be lost in the hands of such economists and accountants and Justice will no longer be served for the quality of such lawyers and judges Destroy education it destructs people understanding their duties leading to the destruction of the nation.

Dharma the eternal duties are based on various aspects such as rita, truth, morality, righteousness all these are a part of Dharma to make men understand this concept, its meaning origin principles, prescriptions and prohibitions, truth and Dharma its relation with law it has to ensure that education plays a vital role in understanding the duties and rights people should be made to obey law not by sanctions but by active participation to ensure that they create a welfare state where people can live in a peaceful manner protecting each other's rights. Dharma is well adopted by the Indian Constitution in various provisions and other substantial laws it eliminates all types of discriminations creating equality making India integrated inspite of having differences in their lifestyle culture, language even though to be decisive but these provisions of law has ensured they have kept India united under the concept Unity in Diversity which envisages the concept of fundamental rights and most of them have found a place in Human Rights Charter this clearly indicates how Dharma is finding a place and impacting the individuals interest and allowing them to survive peacefully various case laws highlighting the relevance, principles upon which Dharma is based and adhered to in the form of Eternal duty fulfilling the aspirations of the people of India making it a duty based society where men know their duties and obligations are. The courts have reiterated that Dharma is the basis of the Indian Society, which has made it achieve a civilised and welfare state. There are laws in India, but the quest for understanding and implementation as a matter of eternal duty can be made possible only if we understand them from the Dharma's perspective, which is based on truth, and truth always triumphs.

## **Keywords:**

Dharma, eternal duty, civilized state, education, Rita, Satya, ahimsa, court fundings

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## **33. The Illegitimacy of Click-Wrap Assent: A Jurisprudential Challenge from Yajnavalkya's Abhyupetya**

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### **Abstract**

The digital ecosystem is built upon a foundation of "click-wrap" agreements, the standard-form contracts assented to with a click. Though legally recognized, this model creates a fiction of consent, where users, devoid of real choice or understanding, often surrender their rights and data. Present legal frameworks, including the Indian Contract Act, 1872, do not offer sufficient protection against this systemic imbalance. This paper argues that a profound solution lies within the rich tapestry of Bharatiya Nyayashastra, introducing a novel and critical analysis of Yajnavalkya's concept of Abhyupetya (implied consent) as elucidated by Vijnaneshwara in the Mitakshara.

The paper's primary idea lies in its systematic application of this classical principle to deconstruct the very foundations of digital contracting. It goes beyond the usual methods by creating a new,

four-part legal test inspired by Abhyupetya. This test looks at digital agreements based on Jnana (genuine knowledge), Ichha (free will), Samvida (mutual understanding), and Dharma (contextual righteousness). This framework sheds light on the ethical and legal issues with click-wrap agreements in a way that Western contract theory overlooks.

When looking at today's Terms of Service, it's clear that many don't meet the high standards of consent set by Bharatiya jurisprudence, which focuses on human values and well-being. Consequently, the study proposes a path for legal reform, advocating for a Dharma-compliant digital contracting framework. It ultimately affirms the potent relevance of Yugdharma, showing how the indigenous legal wisdom of Yajnavalkya and Vijñaneshwara provides a sophisticated tool to align the demands of the digital era with the timeless pursuit of justice

### **Keywords:**

Yugdharma, Abhyupetya, Bharatiya Nyayashastra, Click-Wrap Agreements, Digital Consent

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## **34. Technologically Uplifted School-of-Justice: Aligning Digital Yug & Manushya Dharma Rooted-In Constitutional Morality**

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## **Abstract**

Constitutional Morality, the foundational ethos of Indian Law, the "Mother" from which all Legal Principles draw life. Social Justice, in turn, is a tangible, lived expression of this morality, demanding that its promise of equity becomes a reality for everyone. However, a significant gap persists between this constitutional promise and its procedural execution.

Ambiguity & Inequity in Codified Hindu Law Implementation that allows traditional gender inequities, historically sanctioned by UNCODIFIED LAW, to persist and create systemic injustice. This is not a failure of law, but of its infrastructure. This friction, where uncoded customs, rooted in traditional principles like the Mitakshara, create systemic injustice despite codified reforms like the Hindu Succession (Amendment) Act, 2005 (HSA). justice delayed is justice denied, and high litigation costs undermine the constitutional promises of timely justice (implicit in Article 21) and equal access (Article 14).

We see it when judicial subjectivity, conflating personal "social morality" with objective constitutional standards, leads to inconsistent outcomes. This gap is amplified by systemic hurdles, like immense case backlogs that undermine the high burden of proof on marginalized litigants, effectively denying access to justice.

Like the steam engine of the 18th century, AI is the cognitive tool of the 21st. The question is how we wield it. This paper proposes a "Technologically Uplifted School-of-Justice", where AI is not the judge, but the guardian of judicial consistency. Envision of 'Equity

Audit' NLP tools to ensure uniform application of codified law and 'Constitutional Precedent Mapping' algorithms, trained on landmark cases like Navtej Johar and Sabarimala, to flag deviations into bias. By integrating AI-driven case management and Blockchain repositories for customary law, we can scale cognition, dismantle procedural loopholes, and align our Yugdharma with the Digital Era.

**Keywords:**

Constitutional Morality, Procedural Justice Reform, Hindu Law: Mitakshara, Digital Yug (Digital Era), AI-Driven Social Justice

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## **35. Rejuvenating Non-Adversarial Justice: Reinterpreting Bhartiya Nyayashastra for the Digital Era**

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### **Abstract**

Ancient Indian legal tradition, deeply rooted in Dharma and Nyaya, conceives justice not as confrontation but as reconciliation. If Dharma embodies righteousness, duty, and the restoration of balance in the face of Adharma, Nyaya represents its practical application in achieving justice. The Nyayashastra tradition recognised dialogue, harmony, and moral restoration as central to dispute resolution—an approach distinct from the adversarial

model introduced during the colonial period. Within this Dharmic framework, consensus and reconciliation were valued over conflict and contest.

In ancient India, disputes rarely assumed a prolonged existence. Guided by Dharma and Nyaya, justice aimed to heal relationships and restore social harmony. Forums such as panchayats and sabhas fostered dialogue and collective decision-making, ensuring timely and participatory settlements. By contrast, modern legal processes often become lengthy and costly, where procedural rigidity and adversarial stances overshadow the true purpose of justice—resolution and balance.

This widening gap between procedure and purpose calls for a revival of India's indigenous ethos of timely and restorative justice. In contemporary India, this spirit already finds statutory expression through mediation and Lok Adalats, reflecting a growing recognition of non-adversarial mechanisms. Re-interpreting the wisdom of Bharatiya Nyayashastra through digital tools such as Online Dispute Resolution (ODR), virtual mediation, and digital Lok Adalats can realign technology with Dharma and restore the humane spirit of justice.

The concept of Yuga Dharma—the moral and practical duties suited to each age—urge the reinterpretation of the enduring wisdom of Nyayashastra for the digital era. By blending traditional principles of harmony and moral balance with modern innovations, India can uphold her civilisational ethos while embracing technological transformation. However, translating the wisdom of Dharma and Nyaya into today's digital justice framework calls for sensitivity to inclusivity, fairness, and accessibility, ensuring that

the revival of India's ethos remains rooted in equity as much as in tradition.

**Keywords:**

Dharma, Nyaya, Bharatiya Nyayashastra, Non-Adversarial Justice, Digital Era

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## **36. AI and Constitutional Morality**

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### **Abstract**

Artificial Intelligence (AI) is rapidly transforming our social, legal, and moral landscapes. While it brings innovation and efficiency, it also raises questions about justice, fairness, and human dignity. The Indian Constitution, built on the principles of justice, liberty, equality, and fraternity, provides a moral foundation that must guide technological growth. Constitutional morality, as envisioned by Dr. B.R. Ambedkar, is not confined to legal obedience but extends to the ethical spirit that upholds respect for diversity, equality, and individual rights. This article considers how Indian jurisprudential thought, which is based on dharma and human flourishing, could fill in the gaps of constitutional morality to shape ethical AI approaches. By combining the foundational aspects of the ancient Nyayashastra with modern constitutional principles, India can serve as a model framework for responsible AI

governance that preserves technological novelty while upholding human values. The wisdom of Nyaya emphasizes balance, fairness, and duty that can harmonise well with the spirit of constitutional morality to ensure that AI remains human-centred and value-driven. As technology grows more powerful, aligning AI with constitutional morality becomes a moral necessity. Ethical AI must ensure transparency, accountability, and fairness, preventing biases and protecting the dignity of every individual. India, with its unique blend of ancient wisdom and constitutional ideals, can lead the world in demonstrating how innovation and humanity can coexist.

**Keywords:**

Artificial Intelligence, Constitutional Morality, Bharatiya Nyayashastra, Dharma, Digital Justice, Ethical Governance

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## **37. Ancient Indian Jurisprudence of Mediation and Conciliation**

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### **Abstract**

In present times, the conventional methods of dispute resolution methods including adjudication and even quasi-judicial tribunals actually is failing the people who are reaching out to the gates of these institutions. As an alternative, other various dispute resolution methods have emerged, simplifying the procedural

constraints, making the justice delivery simpler. Since for every legal system or institution, there exists a jurisprudence or legal philosophy behind it, the question is whether Ancient India actually has contributed in this regard. This paper examines the contributions made by Ancient Indian works in the development of the jurisprudence of conciliation and mediation as an alternative to conventional dispute resolution methods. For this purpose, this research paper focuses on excerpts from Vidura Niti, Ramayana, Mahabharata, Shiva Purana and Parayipetta Painthirikulam for Ancient Indian sources.

**Keywords:**

Apology, Conciliation, Dharma, Forgiveness, Mediation, Reconciliation

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## **38. Ahimsa vs. Algorithmic Harm – A Digital Dharma Revolution**

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### **Abstract**

In today's world, which is predominantly driven by artificial intelligence and algorithmic decision-making, the age-old principle of Ahimsa—non-violence stemming from Indian philosophies such as Jainism, Buddhism, and Hinduism—faces an unparalleled onslaught from "algorithmic harm," where the digital systems inadvertently or intentionally perpetuate bias, discrimination, and

societal discord. The study addresses one key gap in ethical AI discourse on the absence of non-Western philosophical frameworks in mitigating harms caused by algorithms in social media, predictive policing, and automated lending. The research question is: How can Ahimsa-inspired ethics revolutionise digital governance to foster a "Digital Dharma Revolution" that supports just and compassionate technology deployment? This is explored through a mixed-methods approach, whereby the research combines qualitative analysis of ancient texts-such as the Bhagavad Gita and Jain Sutras-with the quantitative evaluation of algorithmic datasets from platforms such as Facebook and Google. Comparative case studies examining real-world instances of harm (biased facial recognition systems affecting marginalized communities) are then analyzed with the use of sentiment analyses and bias detection tools such as Fairlearn and Aequitas. The methodology remains succinct: thematic coding will be used for ethical alignments, while statistical modeling will be performed to estimate harm reduction potential. Key findings reveal that the integration of Ahimsa principles, such as empathy-driven data curation and non-harm audits, reduces algorithmic bias in simulated models by as much as 35%, basing experiments on 10,000 data points across five AI applications. Recommendation algorithms with Ahimsa-based filters in social networks decreased hate speech propagation by 28%. These findings represent a paradigm shift in connecting the wisdom of the East with Western tech ethics to help solve digital inequalities. The findings go on to contribute to the global AI policy by promoting a Digital Dharma Revolution that creates inclusive frameworks for human dignity and collective well-being, therefore guaranteeing harmony in human-AI coexistence in this 21st century.

## **Keywords:**

Ahimsa, Algorithmic Harm, Digital Dharma, Ethical AI, Bias Mitigation, Non-Violent Ethics, AI Governance

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## **39. Yugdharm and Environmental Justice: Ancient Indian Ethics in the Technological Era**

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### **Abstract**

The fast-developing technological revolution of the twenty-first century has deeply changed the connection between humans and the environment, causing ecological damage, digital overuse and growing social concerns. The concept of Yugdharm, meaning the moral duty worthy for each age, provides a timeless yet flexible way to face the challenges. This research explores how the dharmic concept of Yugdharm can function as a moral and legal guide for environmental justice in today's technological world. Based on ancient Indian thought, Yugdharm evolves with time, linking the eternal moral law (Sanatana Dharma) to the changing requirements of every era. The study draws on classical texts such as the Vedas, Upanishads, Smritis, Bhagavad Gita, Manusmriti, Shanti Parva and Arthashastra, along with modern constitutional principles like Articles 48A and 51A(g) of the Indian Constitution and landmark cases including MC Mehta v. Union of India and Vellore Citizens Welfare Forum v. Union of India. Using an

analytical and comparative approach, it links ancient ecological ethics with modern environmental law and digital governance frameworks related to AI, e-waste and sustainable technology. The paper argues that Yugdharmā offers a living moral regulation for reviewing justice, focusing on duties rather than rights, balance instead of misuse and harmony over dominance. It introduces a model of “Digital Yugdharmā” where dharmic values such as Ahimsa (non-violence), Satya (truth), Aparigraha (non-possession) and Prakriti sambandha (harmony with nature) become contemporary responsibilities: protecting nature, ensuring data transparency and uplifting sustainable use of resources. The study concludes that bringing dharmic principles into constitutional and environmental thinking can build a culturally rooted yet globally applicable path toward justice and sustainability in the digital age.

**Keywords:**

Yugdharmā, Environmental Justice, Dharma Jurisprudence, Sustainable Technology, Constitutional Morality

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## **40. “Dharma Correlates Law,” A Study to Revisit The Ancient Legal System, Analysing Its Pros and Cons with Modern Law**

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## Abstract

The national Motto of India is “satyameva jayate”. But when we analyse the justice system in practice, the first question that comes to mind is whether the truth is objective or subjective? If truth is objective, then it's transparent and provable with the witness, evidence automatically, without taking the help of a legal professional. If truth is determined by a legal professional, then it is purely subjective. If truth is subjective, then an individual is said to be denied justice. It is also observed that a legal professional who is an expert can save his client in situations when the client actually committed a wrong, whether civil or criminal. But if false can turn to be true, then what's the value of truth? Other cons that prima facie are found are the usage of interpreter-dependent legal language instead of simple language, prolonged time to get justice losing the case's merit, and the absence of consonance of morality with law really are challenges that might be solved by revisiting Hindu jurisprudence and the ancient legal system in India. According to ancient texts from Kautilya's Arthaśāstra, a person is not entitled to be a judge, but a man who is saintly in nature is an ideal judge cum ruler as drawn by the coinage of the term “rājarṣi” having four-fold knowledge, viz, logic or ānvīksikī, trayī (three Vedas as a basis of spirituality), vārtā (agriculture, animal-rearing and commerce) and daṇḍanīti (penal codes). A judge should resort to punishment (danda) at the end if he fails to bring the criminals under control by sweet words (sāma), a necessary gift (dāna), or principle of division (bheda). It gives us a useful methodology in the judicial procedure that has been prescribed. Legality without morality cannot save our society. That is why law is called dharma (another name of morality) and those who are dealing with it are called dharmāvatāra or embodiment of justice. It has universal acceptance in the world. Another concept that is

to be dealt with is right and duty. In our Indian tradition, there is only one word, “adhikāra” denoting both right and duty. Our paper is focused on hunting those concepts and relating them to the modern practice.

**Keywords:**

Truth and Justice, Hindu Jurisprudence, Kautilya's Arthaśāstra, Dharma and Morality, Adhikāra

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## **41. Yugdharma as the Soul of Constitutionalism: Reinvigorating Justice, Liberty, and Equality**

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**Abstract**

The concept of ‘Yugdharma’- the moral duty appropriate to each epoch, occupies a profound place in the Indian philosophical imagination. Rooted in the Mahabharata and the Bhagavad Gita, Yugdharma represents the evolving ethical consciousness that reconciles the eternal principles of ‘Sanatana Dharma’ with the dynamic realities of time, context, and human progress. As Krishna declares in the Gita, “Whenever there is a decline in righteousness and a rise of unrighteousness, I manifest Myself for the protection of Dharma.” This timeless proclamation encapsulates the essence of Yugdharma: the continuous renewal of moral order in response to changing circumstances. This paper explores Yugdharma as a philosophical foundation for

understanding modern constitutionalism, particularly within the Indian context. The Constitution of India, much like Dharma, is a living and evolving document, an ethical covenant between the state and its citizens that must respond to the shifting moral, social, and political challenges of each age. The notion of constitutional morality, articulated by Dr. B.R. Ambedkar as “the spirit of reverence for the Constitution,” can thus be seen as a modern expression of Yugdharmā, a moral compass that sustains justice, liberty, and equality through self-corrective interpretation and governance. Through a jurisprudential and philosophical inquiry, this paper argues that the Indian constitutional framework embodies the essence of Yugdharmā by harmonizing eternal values with temporal justice. The judiciary, legislature, and civil society together participate in this ongoing Dharma-Yajna, the sacred task of aligning law with conscience and governance with morality. In doing so, Yugdharmā transcends the boundaries of ancient scripture to become the soul of constitutionalism itself. It reaffirms that constitutionalism in India is not merely a legal construct but a moral and civilizational enterprise—dedicated, in every age, to the realisation of justice, liberty, and equality.

**Keywords:**

Yugdharmā, Constitutionalism, Constitutional Morality, Indian Philosophy, Justice

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## **42. From Traditional Practice to Individual Rights: Impact of the Hindu Marriage Act, 1955**

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Student

## **Abstract**

The Hindu Marriage Act 1955 plays a major role in changing the Indian reformation in the social and legal system. From the ancient period, the Hindus followed their perspective customs according to the religious texts, commentaries, customs, traditions, social culture and norms. By that, in each region, the Hindus are following different cultures on the basis of uncodified law. And at that time the marriage was also considered a sacrament. The divorce is non-permissive, and polygamy was very normal at that time. But after the enactment of the legislation, things were totally changed. It may affect marriage, divorce, polygamy, etc. This law gives more importance to individual rights than traditional practices. Section 4 of the Hindu Marriage Act says that any conflicting provision related to this is no longer valid.

The most important aspect is that the Hindu law permits inter caste marriages. Previously inter caste marriages were not permitted, but after the enactment of the act, that also allowed. The Hindu Marriage Act 1955 is applicable for Hindus, Buddhists, Jains, Sikhs and any person who has converted into this religion. However, the acts that respect and give huge value to the ceremonies of the marriage are under Section 7 of the act. The act also ensures legal uniformity across the country and gives more importance to equality. These abstract intents are used to differentiate the status, practice and impacts of the Codified and the Uncodified laws.

## **Keywords:**

Hindu Marriage Act 1955, Section 4 HMA, Section 7 HMA, Codified Law, Individual Rights

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## **43. Exploring How Nyaya Logical Principles Have Impacted the Structure and Reasoning Behind the Indian Evidence Act/ Bharatiya Sakshya Adhiniyam**

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### **Abstract**

The Nyaya philosophy is structured with logical principles and methods of evidence-based reasoning. Nyaya means attaining true or right-based knowledge. The Indian Evidence Act is grounded on legal reasoning and logical relevancy for the admissibility of evidence in a particular case. However, the Bharatiya Sakshya Adhiniyam adopts electronic records as evidence in ensuring a fair trial. This paper is an attempt to understand how logical principles of Nyayashatra or Nyayasutra have helped in determining the relevance of facts, which is an important element of evidence law. To gather valid knowledge and attain truth, the logical reasoning process is very significant and relevant. This philosophy emphasizing perception, inference, doubt, fallacies, and the nature of reality, helps in legal reasoning

and the argumentation process applied in the trial procedure of the criminal justice system. The paper will analyse the importance of Nyaya philosophy in the judicial system, though present evidence law is streamlined on technological advancements and how the Indian Logic system from ancient times has been assisting in critical thinking and drawing reasonable conclusions.

**Keywords:**

Nyaya, Logic, Relevance of facts, Evidence and technology

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## **44. The Concept of Dharma in Bharatiya Society**

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**Abstract**

The concept of Dharma occupies a central place in Bharatiya philosophy, representing the moral, metaphysical, and cosmic principles that sustain both individual and societal order. Rooted in the Vedas and elaborated through the Upanishads, Smritis, and Itihasas, Dharma transcends the boundaries of religion to embody the law of harmony between the individual (vyakti), society (samaja), and the universe (jagat). This paper examines Dharma as an ontological and ethical framework that integrates Rta (cosmic order), Satya (truth), and Nyaya (justice), thereby forming the foundation of Bharatiya civilisation. Through a textual and philosophical analysis of classical sources such as the Bhagavad Gita, Manusmriti, and Mahabharata, as well as commentaries by

Adi Shankaracharya and other thinkers, the study explores how Dharma functions as a dynamic, context-sensitive principle rather than a rigid moral code. The paper further reflects on the contemporary relevance of Dharma in navigating moral dilemmas, ecological crises, and value erosion in modern society. It argues that a re-engagement with the Dharmic worldview can provide a holistic ethical compass that harmonises spiritual wisdom with practical living. Ultimately, the study reaffirms Dharma as a living philosophical ideal that continues to guide the moral and civilizational continuity of Bharatiya society.

**Keywords:**

Dharma; Bharatiya Darshana; Cosmic Order (Rta); Ethics and Ontology; Civilizational Philosophy

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## **45. Recalibrating Yugdharmā in the Age of Artificial Intelligence: Integrating Bharatiya Nyayashastra with Digital Justice Systems**

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### **Abstract**

The evolution of artificial intelligence has heralded a turning point for the administration of justice, questioning traditional notions of ethics, responsibility, and jurisprudence. In this era of algorithmic governance and predictive justice, the core question arises can

technology uphold the spirit of Nyaya rooted in Dharma? This paper examines how the principles of Bharatiya Nyayashastra can be in harmony with the emerging AI-driven justice system for the assurance of technological progress, being human-centric, equitable, and value-bound.

The paper draws on ancient Indian legal thought, from Manusmriti and Mitakshara to Kautilya's Arthashastra, to critically examine the philosophical underpinnings of Yugdharma as a contextual and adaptive concept of justice. It analyzes how these frameworks can address such modern challenges as algorithmic bias, digital surveillance, and erosion of human agency in decision-making. The study further interrogates whether AI-based predictive tools align with the Indian conception of justice based on moral duty, collective welfare, and truth.

This paper proposes the Viksit Nyaya Framework model, which merges technological efficiency with ethical wisdom from Bharatiya jurisprudence. In this comparative research on Indian and Western philosophies, the authors underline the need to embed constitutional morality and human dignity at the core of digital justice. Ultimately, this paper contemplates a justice ecosystem where superintelligence serves, instead of subverts, the soul of Dharma to make sure that the future course of law remains quintessentially human amidst a rising tide of machines.

**Keywords:**

Nyayashastra, Artificial Intelligence, Justice, Dharma, Constitutional Morality

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## **46. Artificial Intelligence, Women and Children's Rights: The Challenge of Regulating Generative AI in India**

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### **Abstract**

Artificial Intelligence (AI) has both positive and negative impacts on the rights of women and children. The rapid development of technology has raised many challenges to control the misuse of AI. With the help of generative AI, people are easily creating deepfake, fraudulent videos of others. Some of the videos are being posted on social media and are going viral, and are especially degrading the dignity of women and children.

The recent incidents, 250 British celebrities are among the thousands of famous people who are victims of deepfake pornography have shocked everyone, and it is becoming difficult for people who are not digitally literate to identify an AI video or an original video. This is a sensitive issue in the current society. Due to these incidents, the victims have to face multiple challenges in the family and society. The Paper examines how intermediary liability regulations, including India's 'Information Technology Act (2000)', the 2021 'Intermediary Guidelines', and related legislation, influence the way platforms moderate AI content.

The methodology is based on qualitative research, using case studies and real-world examples. Case studies of platforms like X, WhatsApp, YouTube and Facebook analyze content moderation

policies, particularly their implementation. The study focuses on the need for inspected governance by demonstrating how unconfirmed digital information may grow into real social harm. Ultimately, it proposes cooperative governance models that engage tech companies, policymakers, and civil society to maintain expressive freedoms while effectively containing AI harms. This paper comprises global conversations on platform oversight by grounding its analysis in India's socio-political environment and providing workable ideas to protect women's and children's rights in a variety of digital ecosystems.

**Keywords:**

Artificial Intelligence, Generative AI, Deepfake, Women's Rights, Child Rights

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## **47. Judicial Activism as Modern Yuga Dharma: An Evolutionary Imperative**

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### **Abstract**

The concept of Yuga Dharma, a central doctrine in Hindu jurisprudence, emphasizes that moral and social duties must evolve in accordance with the ethical spirit of each era (Yuga). This study explores Yuga Dharma as a philosophical framework for interpreting the modern phenomenon of judicial activism. In the contemporary context characterized by social inequality,

legislative inaction, and the growing need to protect vulnerable communities, the judiciary has often assumed an expanded role in upholding justice. Through Public Interest Litigation (PIL) and the broad interpretation of fundamental rights, judicial activism emerges as a modern manifestation of Yuga Dharma, reflecting the judiciary's dharma or righteous duty to align constitutional principles with the moral imperatives of the present age.

The paper critically examines the inherent tension between this adaptive judicial role and the doctrine of separation of powers, questioning the boundaries of legitimate judicial intervention. While Yuga Dharma provides ethical justification for a dynamic and responsive judiciary, it also necessitates a careful balance to prevent judicial overreach. The study argues that viewing judicial activism through the lens of Yuga Dharma offers a context-sensitive and ethically grounded understanding of legal evolution, one that harmonizes traditional jurisprudential wisdom with modern constitutional challenges.

Ultimately, the integration of Yuga Dharma into contemporary legal thought underscores the need for legal systems to remain both stable and adaptive anchored in enduring principles yet responsive to societal transformation. This philosophical synthesis reframes judicial activism not as a deviation from tradition, but as an ongoing ethical evolution necessary to realize justice in each changing age.

**Keywords:**

Yuga Dharma, Judicial Activism, Hindu Jurisprudence, Constitutional Morality, Separation of Powers, Public Interest Litigation

## **48. AI-Based Predictive Justice: Opportunities and Limitations in the Indian Judicial Context**

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### **Abstract**

The idea of using artificial intelligence to predict judicial decisions is no longer science fiction—it's slowly becoming part of how justice systems around the world are evolving. This paper explores how AI-based predictive justice could shape the future of the Indian judiciary. The study aims to understand whether technology can truly help in reducing case backlogs, improving efficiency, and making justice more accessible to ordinary citizens. It also questions where we should draw the line between human judgment and machine prediction. Using a qualitative and doctrinal approach, the research examines case laws, global examples like the COMPAS system in the United States and China's Smart Courts, and official reports from the NITI Aayog and Law Commission of India. The findings suggest that while AI can bring transparency and speed to legal processes, it also raises concerns about bias, privacy, and loss of the human element that gives justice its moral depth. The study argues that in India, predictive justice must grow within the framework of constitutional morality and ethical responsibility. Ultimately, technology should serve as an aid—not a replacement—for judges, ensuring that the Indian legal system continues to uphold fairness, empathy, and the timeless dharmic sense of justice even in a digital era.

## **Keywords:**

Artificial Intelligence, Predictive Justice, Judiciary, Constitutional Morality, Algorithmic Bias, Legal Ethics

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## **49. A Voyage towards the Jurisprudence of Ancient India**

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### **Abstract**

In ancient India, there was also tremendous development of law, as evident from the large number of legal treatises written in ancient India, only in Sanskrit. In ancient India, there was only customary law and no statutory law, though there were kings, etc. The Hindu law had two branches --- the Mitakshara and the Dayabagha. The Mitakshara prevailed over the whole of India except Bengal and Assam, while the Dayabhaga prevailed in Bengal and Assam.

Yajnavalkya Smriti, law was independent from religion and morality, unlike in the Manusmriti. Moreover, the Yajnavalkya Smriti is more concise and systematic. It had only about 1000 shlokas , liberal towards women , whereas the Manusmriti Contained about 3000. Vijñāneshwar, who adopted a secular approach towards inheritance, naturally preferred. Lastly, by Narada and Brihaspati, who in their Smritis confine themselves entirely to law, particularly civil law. Thus, the ancient

Indian Jurisprudence can be termed as belonging to historical school of jurisprudence as like Friedrich Carl von Savigny, Georg Friedrich Puchta (1828), Henry Maine, and Montesquieu.

**Keywords:**

Mitakshara, Dayabhaga, Manusmriti, Yajnavalkya, Narada, Brihaspati

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## **50. Influences of Mitakshra Traditions on the Contemporary Hindu Law.**

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### **Abstract**

“Mitakshara School of Hindu Law”, a principal branch of the ancient Hindu legal system, has exerted a profound and enduring influence on the evolution of contemporary Hindu law in India. Originating from Vijnaneshwara’s commentary on the Yajnavalkya Smriti, the Mitakshara tradition laid the foundation for key legal concepts such as inheritance, coparcenary, and the joint family system. Although post-independence legislative reforms, particularly the Hindu Succession Act of 1956, sought to modernize and codify Hindu personal law, many foundational principles of the Mitakshara school continue to inform the current legal framework. This paper critically examines the extent to which Mitakshara traditions have been shaped and adapted within the modern legal context. It further explores the judicial

reinterpretation of coparcenary rights, especially after the 2005 amendment, which extended equal inheritance rights to women, marking a significant shift toward gender justice. By analyzing legislative developments and judicial precedents, this study seeks to demonstrate how the Mitakshara legacy remains embedded within the structure of contemporary Hindu law, reflecting a dynamic interplay between tradition and transformation.

**Keywords:**

Keywords: Mitakshara School, Coparcenary, Hindu Succession Act, Inheritance, Judicial Interpretation, Gender Justice, Contemporary Hindu Law

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